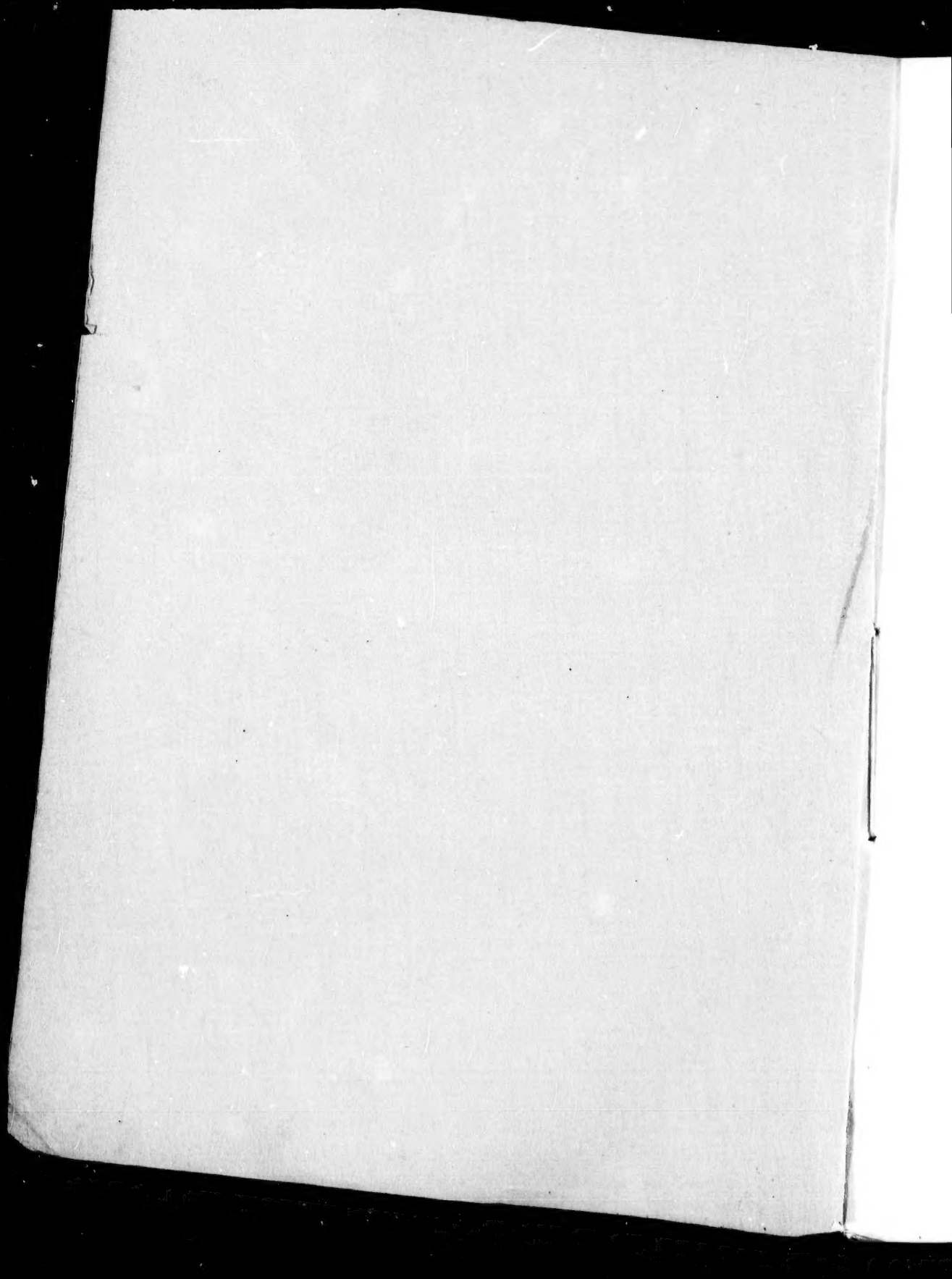


SCRIPTURAL ANSWER  
TO THE TEACHING OF THE  
UNIVERSALIST CHURCH.

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# SCRIPTURAL ANSWER

TO

A LATE PAMPHLET

ON

“The Teaching of the Universalist Church.”

BY

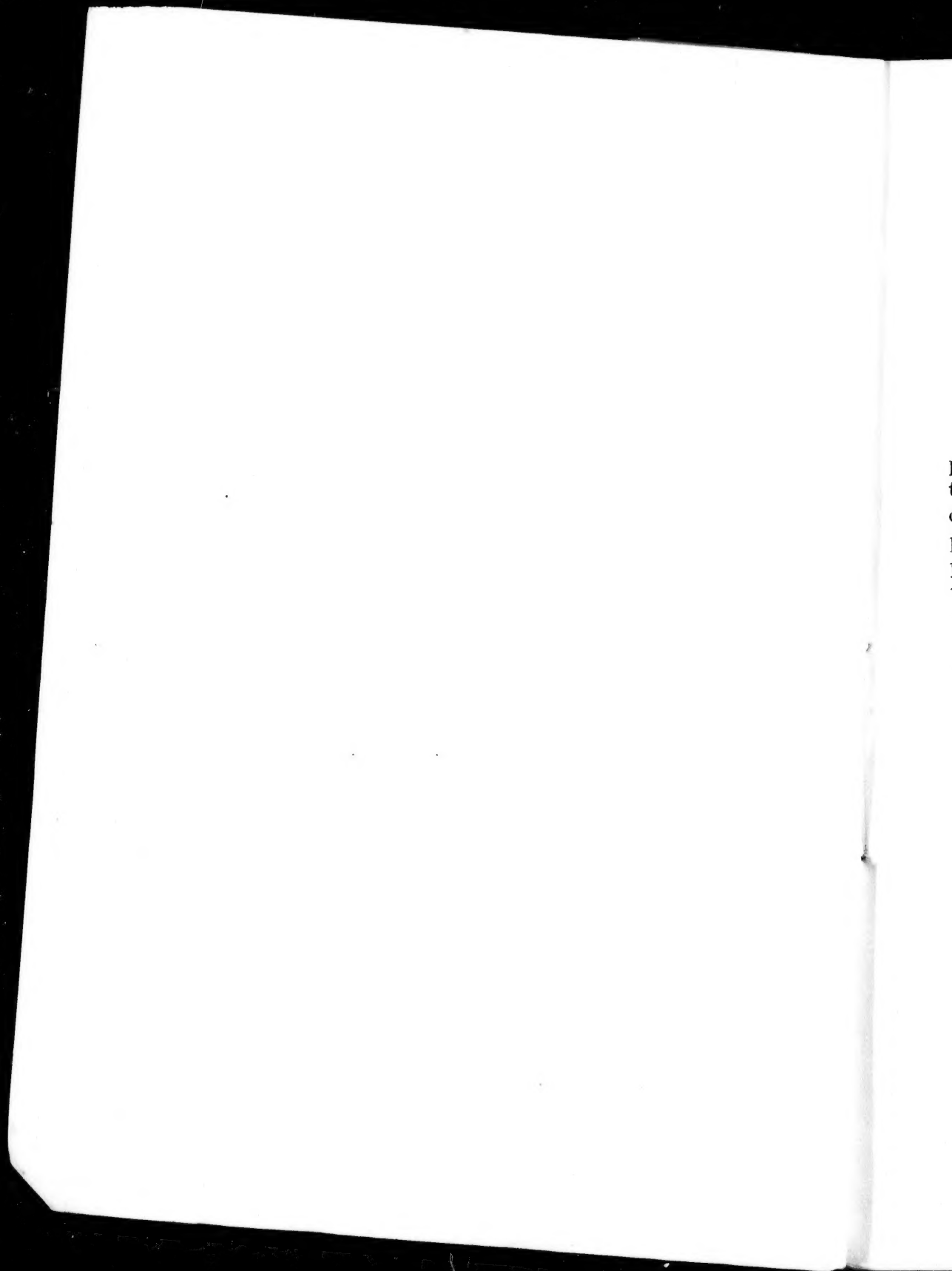
JOHN G. MARSHALL.



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## A SCRIPTURAL ANSWER, &c.

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IN the title of the pamphlet lately published by Mr. Weston, the pastor of the Universalist Church in this city, he professes to give the Teaching of that Church *generally*; but in the structure or composition of the work, he has limited it to the subject of the punishment of the wicked, in the future state. Having, by his pamphlet, given a more precise and permanent form of publicity to the lecture he delivered on that subject, it is the more needful and proper that there should be an equally public exposure and refutation of the errors in that printed publication; and an exhibition of divinely revealed truth on the whole subject in question. An effort, therefore, will here be made to fulfil both of those most important purposes.

### RECENT ORIGIN OF THE UNIVERSALIST CHURCH.

Mr. Weston, in the commencement of his work, has admitted, that his Church "is a body which has had separate and independent existence less than a hundred years." He may be thanked that he did not leave the fact to be urged by an adversary, but voluntarily declared it. It is a most important one, for it immediately suggests the *incredibility* that the infinitely wise and benevolent Head of the Church would, *for nearly eighteen hundred years*, have left all his spiritually enlightened and faithful servants, ministers and laity, in utter ignorance, or rather grievous, if not ruinous error, on that deeply important point of future punishment. He *has not* left them in any such error, or in any uncertainty on the subject, but has given a sufficiently clear and full revelation concerning it, as all those enlightened and faithful servants, throughout all ages of His Church, have seen and believed. The belief of that punishment has always

been held by the Christian Churches, as such, until about the recent time mentioned, when this unscriptural Universalism assumed its present organization. This recent origin is, of itself, a strong, if not indeed, conclusive argument, or proof, against the erroneous doctrine. Its extension or success affords no proof of its validity. The Scripture test is the only one by which to determine its character, like as on all heresies, doctrines and opinions on religious subjects. In early and later ages of Christianity numerous heresies and false doctrines arose and were permitted to spread more or less rapidly and extensively. Those who hold them and who "do iniquity" are, as our Lord declared, the tares among the wheat; and are not to be violently torn out, but are to be left until the harvest; when they shall be gathered out of his kingdom," and "cast into a furnace of fire; there shall be wailing and gnashing of teeth."

#### DOCTRINE OF UNIVERSALISTS.

Mr. Weston, very frankly, has given the doctrine and confession of his Church in these words:—

I. "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God; and of the duty, interest and final destination of mankind.

II. "We believe that there is one God, whose nature is Love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

III. "We believe that holiness and true happiness are inseparably connected; and that believers ought to be careful to maintain order, and practice good works, for these things are good and profitable unto men." [Adopted, A. D., 1803.]

This statement of the doctrine and religious belief of Mr. Weston's Church may truly be said to be—if not meagre—surprisingly condensed and brief; but that is of little if any importance as to the present question of the punishment of the wicked in the future state.

#### ERRONEOUS FOUNDATION OF HIS ARGUMENT.

Mr. Weston proceeds with this remark:—"All believe there is one God, whose nature is Love." Now, here is the commencement of the *plausible* but *erroneous* and *fallacious* character of the whole

of his argument against future punishment. He has not founded it and carried it out as he ought to have done, on the information which God himself has given of *all* His attributes and perfections, composing His holy and glorious nature and character, as contained in the Scripture revelation; but has selected only this *one* attribute or quality of *love*, and from that alone goes on to *infer*, or rather to *decide*, what God ought to do in consistency with that nature; that is, to refrain from punishing the wicked, in a future state, and restore them to His favour, and to "final holiness and happiness." The divine and glorious Being has not, in that revelation, left it to imbecile and corrupt man to define the real attributes, qualities and perfections constituting His character, but has himself, therein, fully and clearly disclosed them. He there says:—Be ye holy, for I am *holy* (Lev. 11). Exalt ye the Lord our God, and worship at His footstool, for he is holy (Ps. 99). Numerous passages throughout the scriptures—Old and New—set forth this attribute of *holiness*; and it is emphatically declared, "without holiness none shall see the Lord." His *justice* is as clearly and frequently declared. He styles himself, "a just God, and a Saviour;" and mark here, the *justice* is even put *before* the saving mercy. "Justice and judgment are the habitation of thy throne." "He will by no means clear the guilty" (Ex. 34, 7). Mr. Weston himself has cited this. Again it is written:—"A God of truth, and without iniquity, just and right is He." (Deut. 32, 4.) The attributes and perfections of *power*, *wisdom*, *knowledge*, *mercy*, and others which belong to the Divine nature are also clearly and repeatedly set forth in the sacred oracles. No one of the whole of them is greater or less than the others. They are all in perfect harmony; no one of them ever being, or can be in conflict with, or in opposition to, the others. Mr. Weston has said, that "God's justice is pledged finally to restore the whole family of mankind to holiness and happiness." He has not given, and cannot give, the slightest portion of Scripture to support or warrant the assertion. It is merely that of a frail and fallible man, and is in direct opposition to numerous passages of Scripture, as will be fully shown in a subsequent page. At present the following are given:—"Upon the wicked he will rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their

cup." (Ps. 11, 6.) "Their worm shall not die, neither shall their fire be quenched." (Is. 65, 25.) And by our Lord himself, thrice declared, "into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." (Mark 9, 43,-8.)

#### NOT HUMAN REASON BUT INSPIRED SCRIPTURE TO DECIDE.

In further support of the fallacious mode Mr. Weston has adopted, in carrying on his arguments, he thus writes:—"We make Reason the interpreter of God's word." Now, even if it were true that native reason alone, without the enlightening of divine grace, is a sufficient guide and authority for fully comprehending and understanding all the truths of that word,—which, however, is not admitted,—yet, a judgment or conclusion on this subject of future punishment, does not depend on any process of reasoning whatever. It depends entirely on the meaning of certain words addressed to, or placed before, persons who understand at once the meaning of the words, being those of their own language. If a person says to an acquaintance, I will to-morrow go to the town of D; or, I will immediately call upon E. F. for the fifty pounds he owes me, and if he does not pay it I will commence a suit against him; the acquaintance knowing the meaning of the words in each case, they being in his own language, he requires no exercise of reason as to their meaning. They convey facts, or statements, which he at once understands. In like manner, when God has declared that the "wicked shall go into hell, into the fire that never shall be quenched," those who know the meaning of the words, being in their own language, need no process of reasoning on the matter, as the meaning is, to them, perfectly intelligible. In all the languages in which the statements are made, those who respectively speak or use the language—whether literary or illiterate persons—will, without any reasoning, know directly the meaning of the words. On this point, therefore, of the meaning of the certain or precise words of Scripture regarding the future and everlasting punishment of the wicked, Mr. Weston's test of a process of reasoning is altogether needless. It rests for determination entirely on the *meaning* of the words, employed in the Scripture passages on the subject.



Neither does this doctrine of the final happiness of the wicked, as Mr. Weston assumes, depend solely on the exercise of one divine attribute of love; but all the others must be taken into consideration; and it is not what *man* may think of that love, and its exercise, but, as on the point of reason just mentioned,—it is what God has expressly declared regarding future punishment that must determine the whole subject.

#### DIVINE FATHERHOOD.

Mr. Weston's further ground for his doctrine is his asserted *fatherhood* of God to all mankind, the wicked and the righteous alike. Here, again, he is in opposition to Scripture, which evidently shows that the word Father as used towards mankind in their relation to God, has a meaning according to the *character* or nature of the persons to whom it has reference. In several passages of Scripture He is called "the God of the spirits of all flesh," the word *Father* not being used, and in Heb. 12, 9, He is called "the Father of Spirits;" but in all these places the words are merely synonymous with that of *Creator*. There is not a passage of Scripture which mentions God as the Father of wicked men, or names them the "children of God," but directly the reverse appears in several passages. The Scripture clearly shows in many places how persons, in a religious sense, become the children of God, and he is named their Father. In John 1, 11, 13, is written:—"But as many as received Him to them gave He power to become the sons of God." This agrees with what the Saviour said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Ye must be born again" (John, 3, 5). "Ye have received the spirit of adoption whereby we cry Abba Father. The spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8, 15.) Surely none of this can apply, or belong to an unregenerate and wicked person. The prayer called our Lord's was given for his disciples. One of them said to Him, "Lord teach us to pray, as John also taught his disciples. And he said unto them, when ye pray, say, Our Father which art in heaven," &c. (Luke 11, 1, 2.) No person not desiring and en-

deavoring to forsake his wicked ways, but wilfully continuing them, has a right to call God his Father, in a *religious sense*. Our Lord himself has given the true meaning and proper application of the term in one of his controversies with the Jews, all of whom were by profession the people of God. He said to them :—"I speak that which I have seen with my Father; and ye do that which ye have seen with your Father. \* \* \* Ye do the deeds of your Father." They answered :—"We have one Father, even God." He replied :—"If God were your father, ye would love me. \* \* \* Ye are of your father the devil; and the lusts of your father ye will do." (John 8, 38, 44.) Again, in 1 John 3, 8, 10—"He that committeth sin is of the devil. \* \* \* In this the children of God are manifest, and the children of the devil: whoever doeth not righteousness is not of God." In Eph. 2, 3, the Apostle says of himself, and all the rest of mankind, that they are "by nature, the children of wrath." Now, can persons be "children of the devil," and "children of wrath," and at the same time "children of God," entitled to call him Father. There can be no such conjoint or combined *fatherhood*. The *supposition* of it is *profane*.

Mr. Weston has cited or referred to several passages of Scripture for the purpose of proving his position of God's universal fatherhood of mankind. They will now be noticed and the true explanation and meaning of them given. He commences with Heb. 12 :—"Ye have forgotten the exhortation which speaketh unto you as unto children: My son despise not thou the chastening of the Lord. \* \* \* for whom the Lord loveth he chasteneth. \* \* \* If ye endure chastening, God dealeth with you as with sons," &c. Here it is plainly seen that the persons addressed were not the wicked, but those who had previously been regenerated, born of the spirit, become true Christians, and thus sons of God; being expressly so named in the texts. In the preceding chapter, the Apostle had named Enoch, Noah, Abraham, Isaac, Jacob, Moses, and a great number of other servants of God who had endured faithfully to the end; and then, at the commencement of ch. 12 he says :—"Wherefore, seeing we also, (including himself and the converted and regenerated Hebrews to whom he was writing) are compassed about with so great a cloud of witnesses let us lay aside every weight,"

&c., "and run with patience the race that is set before us." And in v. 28. he writes :—"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear ; for our God is a consuming fire." Here we again see that the children of God's kingdom are meant and exhorted, and not the unregenerate and wicked.

SCRIPTURES CITED BY MR. WESTON ON THE FINAL HAPPINESS  
OF THE WICKED.

He gives first the words of our Lord, in John 10, 16 ;—"There shall be one fold and one Shepherd." Now, is it possible that Mr. Weston has so *misunderstood* these words, and the whole passage with which they are connected. The whole verse is as follows :—"And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd." It is perfectly evident that he is not here speaking of the wicked as a class, but of those of the gentile world, who should believe on him as distinguished from the Jewish believers ; and according to what had been declared in Isaiah 49, 6 :—"It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." There are many similar predictions in other parts of the Old Testament Scriptures. His next citation :—"I will draw all men unto me," is equally void of support to his argument. The word *draw* means to "*allure*," "*attract*." And so the Saviour has always been alluring and inviting men to accept the offers of his mercy and salvation ; but the vast majority of them, in all ages, have rejected his allurements and offers, and have lived and died in their sins ; and similar multitudes, in the countries called Christian in the present day, are living and dying in a like manner. They have been like the Jews, to whom he said :—"Ye will not come unto me that ye might have life." He will not violently force or *compel* men to accept his salvation. The next citation :—"As in Adam all die, even so in Christ shall all be made alive," is equally inapplicable. The preceding and connected verse says :—"For since by man came death, by man came also the

resurrection from the dead," (1 Cor. 15, 22) which passages evidently show, as does the whole chapter, that the Apostle was treating of the resurrection of all mankind, from natural death, and of that *only*. Did Mr. Weston fail to see this? He next writes:—"Christ must reign till he hath put all enemies under his feet; \* \* \* and when all things shall be subdued unto him, then shall the Son also, himself, be subject unto him that put all things under him; that God may be all in all," wrote Paul. (1 Cor. 15, 22.) "As the same word is used to express the way in which all enemies are to be subject to God, it follows that the enemies, when subjected, shall be friends." (Dr. J. F. Clarke.) Was Mr. Weston unwilling to give this strange, or rather monstrous comment as his own production, and therefore gave one Dr. Clarke as its real author? I hope no reader will suppose that he is the very learned and eminent scholar and commentator, Dr. Adam Clarke. There are very many in these days, perhaps several named Clarke who are called Dr., but who are anything and everything but real Doctors or Rabbi's in true Scriptural divinity, or theology; and this J. F. Clarke appears to be one of them. Now let us examine on Scripture authority the true meaning of the verses above cited. The present Christian dispensation of religion is a mediatorial kingdom, committed by God the Father to our Lord Jesus Christ, as its Head and Ruler, according as was previously and frequently prophesied, and as he declared:—"All power is given unto me in heaven and in earth." (Math. 28, 18.) "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body." (Eph. 11, 22, 23.) Now in this capacity of mediatorial ruler, the Father says to him in Ps. 2 concerning the heathen who should not submit to him:—"Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel." And again:—"He shall rule them with a rod of iron; and he treadeth the wine press of the fierceness of the wrath of Almighty God." (Rev. 19, 15.) Such is the subjection, putting under feet, and final wrath and destruction inflicted on those who continue to be the enemies of Christ and his kingdom. Now, is Christ, in like manner, to be ruled by God with a rod of iron; to be made subject unto Him and the fierceness of his wrath. Of course both Dr. Clarke and Mr. Weston will abhor the thought

of any such profanity; but those unguarded words of the former would bear that meaning. The real meaning of the word "subject" as relating to Christ is evidently this: that when this world's history comes to an end and our Lord surrenders his present mediatorial rule, he will, in his *human nature*, become subject unto God, who ever was, and ever will be, "all in all," as the text declares; but still "the Lamb who is in the midst of the throne shall feed them, (his saved people) and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." (Rev. 7, 17.) Mr. Weston next writes:—"Again Paul declares (Eph. 1, 9, 10) God has "made known to us the mystery of his will according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and on earth." No difficulty here as to *meaning*. "In the fulness of times,"—the end of this world, for there will be no *times* in *eternity*,—"God will gather together all the righteous, through all ages of the world, whose spirits he had taken into heaven, the mansions of happiness; as also all the righteous who will be on the earth at that "fulness of time,"—the end of this world. But mark, there is nothing said here about gathering with the others, those who are "under the earth," who are elsewhere seen to be the wicked who have died in their sins; and are, as Scripture declares, reserved unto "the day of judgment and perdition of ungodly men." (2 Pet. 3.) There will indeed be a *gathering* of these also, in the last day, for the Lord himself has declared that he will then "send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." (Math. 13. 41-2.) And he has further and thrice said of them, that "their worm dieth not, and the fire is not quenched." (Mark 9, 43-8.) It was most injudicious in Mr. Weston to cite those texts in Eph., for in connection with those just mentioned and others similar, which might be named, they entirely destroy his gentle and soothing but unscriptural theory of the exemption of the wicked from eternal punishment. Mr. Weston next cites (Phil. 2, 9, 10, 11.) "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus

every knee shall bow, of (things) in heaven, and (things) in earth, and (things) under the earth ; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." Here it is not "gathering together," but *submission* and *homage* that are treated of, and therefore—different from that foregoing text in Eph. 1—"things" or rather *beings* "under the earth" are named, evidently meaning the *wicked* who would not, while on earth, submit to his rule, but finally will be compelled to acknowledge his authority ; for as the text declares, "every tongue," including both righteous and wicked, "shall confess that Jesus Christ is Lord ; and the fallen angels shall acknowledge the same, for when he was on earth they said, "we know thee who thou art, the Holy one of God ;" and again, "art thou come to torment us, before the time."

He next gives Col. 1., 19, 20 :—"It pleased the Father, that in him should all fullness dwell ; and having made peace, through the blood of his cross, to reconcile all things unto himself, by him, (I say) whether they be things in earth or things in heaven." Now, here, *first*, mark the words "to reconcile," and next observe that the words "under the earth" are not used here as in the preceding text in Phil. concerning universal acknowledgement and confession. Why are they omitted here ? Most evidently because those "under the earth," the wicked, would not be reconciled while on earth, but "died in their sins ;" and therefore they are not referred to in this text in Col., and have no part in that reconciliation and final salvation and happiness.

The next citation of Mr. Weston is 1 Tim. 4, 10 :—"Therefore, we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, *especially* of those who believe." Why is this *speciality* or distinction made if *all* are to be saved ? Evidently it is made because Christ "died for all men ;" and therefore all are thereby placed in a *salvable* state during their probation on earth ; for God is willing for all to be saved ;" but *only* on the terms and in the way He has prescribed in his revealed Word ; wherein he says : "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." "Repent ye, and believe the gospel ;" and "bring forth fruit meet for repentance." (Is. 55, 7, Mark 1, 15, Math. 3, 8.)

Again He declares, He "will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, he will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." In these texts, as in many other passages of Scripture, we find the meaning of the *speciality* of salvation mentioned in that text in Timothy.

The last Scripture cited by Mr. Weston, in this connection, is the following, in the Epistle to Titus, ch. 2: "The grace of God that bringeth salvation to all men hath appeared." It is indeed brought and *offered* for the acceptance and salvation of all men, but vast multitudes will not accept it and be saved, because they will not obey but reject the instruction in the succeeding and connected passage, which says, "Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." Why did not Mr. Weston give this latter part of the sentence? Was he afraid it would *mar* or defeat his *purpose* in citing the first part of it, as the *latter* portion certainly does.

Now it may here be confidently said, that every candid and intelligent person, will readily see, that not one of those many texts, which Mr. Weston has cited gives, the least countenance, or support to his assumed theory and belief, that the wicked, who die in their sins, will ultimately be pardoned and admitted to heaven; or to use his own words, that "God would finally restore the whole family of mankind to holiness and happiness."

Now, after that selection and array, of irrelevant and unsupporting texts, Mr. Weston proceeds to what he is well aware, is, by far the most difficult part of his task; but which he cannot *ignore*, or avoid discussing namely,—to show, that there is some ground or reason to think, or suppose, that by some means, or processes, of a gentle and benevolent description, in the future state, those who die in their sins, even the very worst, and also the whole of them, will be softened, regenerated, made holy, prepared for heaven, and admitted there. He does not attempt to show any scripture describing or giving the least intimation of any such regenerating or saving process, for the plain reason, that nothing of that kind is hinted in any

part of divine revelation. This is the great *bar* which cannot be removed, the *difficulty* which no speciousness or *plausibility* can overcome. But like others before him, Mr. Weston has attempted the work. It may be mentioned here, once for all, that he has not in any place intimated that *punishment* of any kind is to be inflicted for the sins committed while here, or is to form, *as such*, any part of that future regenerating process. The following are Mr. Weston's words on this part of the subject, "We agree at once that many men die in their sins, but who is to say that God cares for his sinning children only while they are in the body." It has been already fully shown that those who live and die in their sins are not the "children of God." He next states, "Paul says, 'whether we live or die we are the Lords.'" Paul said this of himself and fellow-christians, not of those who are unconverted and die in their sins.

He then proceeds, "Why undertake to hedge God in with the narrow bounds of time and earth? 'In the Father's house are many mansions.' Are we to suppose that his love does not fill them all, that its strength is exhausted in this little world, where we live for a day? What if his workings beyond the grave are hid from us a while, must we therefore deny its existence and its power there? It seems to me nothing strange, that Infinite Love should take the poor spiritual beggar, covered though he be with the leprous sores of sin and pollution, and stripping him of that nature, whose passions and appetites have overmastered and degraded him, bear him away from a life with which he has proved unfit to cope, a life whose temptations he was too weak to conquer, and tenderly place him where holier associations and purer influences shall *cure* his loathsome malady, and make him an obedient and loving child of God."

In remarking on the foregoing novel and fanciful production, the first part for notice is, the misapplication of the passage, "In the Father's house are many mansions." That house, as Mr. Weston must know, is the high and holy heaven, where the Divine Majesty is present, and Scripture declares, that nothing which *defileth* or is *unclean*, or *unholy*, can enter there; that "Without holiness no man shall see the Lord." (Heb. 12). The Saviour added, "I go to prepare a place for you," meaning all his disciples, not for *leprous sinners* who die in their sins. The method intimated in the extract for curing



these guilty beings is truly a surprising specimen of imaginative invention. Mr. Weston does not attempt to offer, or intimate any Scripture to give it countenance, for he knows there is none. He does not even venture to fully declare it as his own settled belief, but says of it, "It seems to me nothing strange," etc., and yet he makes it the ground of his arguments on the subject in succeeding pages. He has said something about the justice of God, as being pledged to renovate and make these lepers "holy and happy," in the future state, by means and processes then and there employed. Now waiving, for the time, all consideration and notice of the express declarations of Scripture, which will presently be shown, contrary to that noval and fond theory of future renovation, let us, on the ground of divine justice, or justice of any kind, examine and ascertain whether it would indeed be *just*, or the opposite, to place those persevering sinners "tenderly," as Mr. Weston says, under that gentle and kind process he has figured out, and when the beautiful change was thus happily and fully accomplished then place them among and *in equality* with the great, holy, and happy host, who had through persecutions, tribulations, and varied afflictions, served their God and Saviour faithfully to the end; and multitudes of whom many of those persevering sinners had persecuted to tortures and violent deaths. Would that be just or equitable? No, but directly the opposite, every candid and unprejudiced person will at once declare.

Mr. Weston has applied his tender renovating process to all the classes of those dying in sin, and to all degrees of criminality. Now let us look at the earthly career of only a few, ancient and modern, of the notorious, cruel, and persecuting characters among those persevering sinners. And first, Pharaoh, who decreed the drowning of all the male Hebrew children, and who so long held that whole nation under cruel bondage and toil. Next, Antiochus Epiphanes, the Syrian monster of cruelty and profanity, who persecuted, tortured, and murdered such myriads of the Jews, many of them faithful servants of God. Then the tyrannical and impious Herod, who caused all the infants under a certain age, in and around Bethlehem, to be slaughtered. Further, the diabolical Nero, who tortured and destroyed so many Christians and others, causing the living bodies of many of the former to be covered with inflammable matter and then

set on fire, for the nightly illumination of Rome. Next followed the long continued and most cruel and torturing persecutions of christians by Domitian, Galerius, Caligula, Decius, and several other imperial monsters of tyranny and cruelty, during which periods even millions were put to death, many in the most agonizing forms. Even in countries called christian, both in former and later periods, similar royal and other atrocious characters have appeared, who have tortured, and destroyed myriads after myriads, many millions in all, of the people of God, and others. Among these cruelties may be noticed the long continued Arian and other heretical persecutions, those against the Albigenses and Waldenses, the torturing and the murder of vast multitudes under the powers of the Inquisition, the Bartholomew massacre by the atrocious Charles IX., of France, and his male and female colleagues, the cruel atrocities by the bloody Mary of England, and numerous others which might be mentioned. Now will any scripturally enlightened Christian, or any person having an unprejudiced sense of justice, say that it would be *just* and right to exempt such diabolical characters, such monsters of cruelty from all punishment in the future world, and place them in heavenly mansions of the divine Father, and merely put them "tenderly" for a period, perhaps, but brief, under mild and gentle restoratives, "holier associations, and purer influences," as Mr. Weston calls them, and thus make them "obedient and loving children of God," and on an equality with those whom they had tortured and murdered. By the "holier associations and purer influences," he doubtless means, the companionship, teaching, and example of the angels and saints in the heavenly and holy mansions. But here he may again be reminded of the numerous Scriptures which solemnly declare, that the "unclean" and "unholy" cannot enter there. Where then are those *holier associations and influences* to be found in the future state? There is, as to that state, only *one* other place than *heaven* mentioned in Scripture, and that is called "hell," the "furnace of fire," the "lake of fire," where wicked angelic and guilty human beings will continue to dwell as the Scriptures so repeatedly declare, and surely there will be no such associations and "pure influences" there, but only *pains* and *blasphemies* as is plainly revealed.

The Universalist doctrine or scheme as disclosed by Mr. W., of tenderly placing the sinner in some mansion of purity and happiness in the future state, for his spiritual regeneration, is of a most seductive and pernicious character. Native humanity is ever fully inclined to sensual gratifications and ways of evil, instead of righteousness. The belief therefore of this doctrine, if not an *encouragement*, it will certainly afford a soothing inclination or willingness to the gross sinner, as well as the mere worldling seeking gratification in the "lust of the flesh and the eye," and "the pride of life," in vanity and folly—to continue in their reckless courses, neglecting the great salvation, and if dying in their guiltiness will ensure their eternal ruin. In every correct view that can be taken of this doctrine it is as delusive and pernicious as it is unscriptural and false.

#### HUMAN REASONING INDEPENDENT OF SCRIPTURE.

Mr. Weston in several pages of his pamphlet, has been so bold, as to endeavour to show merely by reasonings of his own, independent of scripture revelation, that it would be *unjust* or, as might be inferred, *cruel* in the Divine Judge to sentence the wicked to eternal punishment. It is not needful, and would not be becoming to enter upon any special vindictory answer to such an irreverent undertaking of mentally imbecile and fallible man, directed towards the infinitely wise, just, and holy Creator and Ruler of the Universe. If He has declared in his written revelation that he will eternally punish the finally impenitent and guilty, it ought to be fully sufficient to satisfactorily decide the point in the minds and judgment of all truly intelligent persons; and it certainly will have that proper result with all real and confiding christians. The whole subject depends for decision, altogether on the letter and meaning of inspired Scripture concerning it. All speculations, suppositions or reasonings, independent of, or contrary to that revelation on the point, are not only presumptuous and worthless, but manifestly *impious*.

It is here appropriate, and possibly may be useful to remind Mr. Weston of some very solemn declarations and warnings of Scripture concerning the presumptuous reasonings and speculations of men, regarding the works and dispensations of the infinitely wise and glorious Creator and Ruler.

The following are only some of those warnings:—"The Lord answered Job and said, shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." Job 40, 1. "Thou thoughtest that I was altogether such an one as thyself." Ps. 50, 21.—"Woe unto him that striveth with his Maker. Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, what makest thou?"—(Isaiah 45)—"O man, who art thou, that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" (Rom. 9.) "The secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children for ever, that we may do all the words of this law." (Deut. 29, 29.)

After all Mr. Weston's tender schemes and arrangements for the transformation of the guilty in the future state, and his bold and irrelevant reasonings, as to what the infallible Ruler and Judge is pledged and ought to do with them, he still sees and fears that there are certain words and declarations in the Scriptures which confront his argument, and so stand in his way, that he must endeavour to overcome their force by so explaining them, that they will not apply to that argument and destroy it. He therefore says, regarding those words:—"We have given them all patient and conscientious study, as men anxious to know their real import; and we find in them nothing which is inconsistent with our faith."

Now here we approach the real point or question on the subject, and the *only* authority by which it must be decided—the inspired and infallible Scriptures.

#### REMARKS CONCERNING CERTAIN THEOLOGIANS.

But before proceeding to state and comment on the two original words merely, which Mr. Weston has cited as relating to future punishment; and before giving the numerous other passages of Scripture which declare that punishment,—it is proper to remark on some of the notes in his pamphlet, and the sayings of the theologians cited as his authorities. Some of them in their ignorance or carelessness have spoken as others before and since have done, regarding the laws and institutions under the *preceding* dispensation,—as if they were devised by Moses and given on his authority; whereas,

The Lord Almighty  
 Job 40,  
 as thyself."  
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 (Isaiah 45)—  
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they were all,—as is most pointedly declared,—decreed and given by God himself. Not even the least of them, was framed by Moses, but as to each and all of them, the Lord charged him,—“say to the children of Israel,”—or speak to them and command them, or similar words; and then followed the divine laws or injunctions. Not one of them or the least particular, even to a pin or curtain of the Tabernacle was left to the judgment or arrangement of Moses, but the divine command to him was:—“See that thou make all things after the pattern showed to thee in the mount.”

Some of these supposed wise ones of modern times have said that those Israelitish laws did not set forth “rewards and punishments in another life.” And what if it be so, is that any defect in that divine system? They seem to have had the presumption to hint it. Every Christian and really candid and intelligent person will see that to the vast multitudes of those ignorant and degraded Hebrews, just come out of a long and severe bondage, it was not at all needful to give precise information on those points; and that the freedom and blessings of the promised land ought to have been thought quite sufficient to induce them to confide in God and worship and obey him. But it will presently be shown that in subsequent times inspired prophets and writers of their own nation did give not merely intimations but sufficiently precise information as to those future rewards and punishments. One of those authorities cited by Mr. Weston of the name of Jahn (probably one of the German sceptics) has said:—“We have not authority, therefore, to decidedly say that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil than those which were derived from the rewards and punishments of this life.” It is perfectly apparent that in some way or other they had acquired a knowledge on those points, and were influenced by motives relative to a future state; for in Heb. 11 Moses himself is described as, “Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.” And in the same chapter, on the mention of Abraham, it is said:—“Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore, innumerable. These all died in faith, not having received the promises, but having

seen them afar off; and were persuaded of them; and embraced them; and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. \* \* \* But, now, they desire a better country, that is an heavenly; wherefore, God is not ashamed to be called their God; for he hath prepared for them a city."

Surely these Scriptures are sufficient to confute that German "Jahn," Arnauld, and all others like them; and to show that the ancient Hebrews had higher and better motives for their conduct, and for enduring patiently the persecutions and afflictions through which they were passing, than merely "those which were derived from the rewards and punishments of this life."

#### MEANING OF CERTAIN WORDS OF SCRIPTURE.

In introducing the Hebrew word "Sheol," Mr. Weston says:—"That word occurs in the Old Testament sixty-four times, and is translated hell thirty-one time; grave thirty times; and pit three times." Well, if these numbers be correct, it does not support, but actually condemns his position that there is no such place in the other world for the punishment of the wicked, for it shows that in nearly half of the whole number the word is translated so as to mean such place of punishment. There are many words in our language, and in most, if not all others, which convey different meanings, according to the subjects, or things, to which they are applied. Every Lexicon will show this. He refers to "our translators" in unfavorable terms on this point. There were upwards of *forty* appointed for the work; and they were among the most learned men in the ancient Scripture languages then living, and equal, for that purpose, to any later scholars in those languages. In referring to translations it must be borne in mind that the various ancient and later versions and other standards,—the Itala, the different editions of the vulgate, and many others, in various languages have given to the original words "Sheol" and "Hades," in many parts of Scripture the same meaning of a place of punishment of the wicked in a future state as is given in our translation. The Saxon and old English Bibles gave the same meaning of the words. Is it therefore at all probable or possible that all the great number of the learned men employed in different ages

in making those translations and composing those versions were mistaken in giving such a meaning to the words, or in any way, on this point, corrupted or falsified the originals or the versions? Any such suppositions would be altogether *incredible*.

Mr. Weston has given the explanations of several learned men on the meaning of the words *Sheol* and *Hades*, and some of them, rightly understood, are about as much against him as in his favor. Here is another explanation, more explicit than the others, given by that very learned and eminent divine and critical commentator, Dr. Adam Clarke. In his remarks on the word *Hell*, in v. 23, in Math. 11, he says: "The original word is *Hades*, the *invisible* receptacle or mansion of the dead, answering to *Sheol* in Hebrew, and implying often, first, the grave: secondly, the state of *separate souls*, or *unseen world* of spirits, whether of *torment*, Luke, 16, 24, or in general, Rev. 1., 18-6, 8." Now here is a very sensible and even satisfactory explanation of the meaning of the words, and if borne in mind and applied wherever either of the words is used in Scripture, will serve to show its meaning, according to the subject or person mentioned, or referred to, in the text or context wherein it is used. This is the only proper and true mode of judging of its *meaning* in every instance. We see that in Luke 16, concerning the rich man, Dr. Clarke considers the word to mean a place of misery and punishment. No unprejudiced person can think otherwise when he sees the added and connected words, "being in torments," and "tormented in this flame." The texts in Revelation, having the same meaning, as signified by the Dr., will hereafter be given in the proper place, and explanations and remarks applied.

An examination will now be made as to the several passages of Scripture, in which those solemn words *Sheol* and *Hades* are employed, and also of many other texts, in which other words are used denoting the future punishment of the finally guilty, and its everlasting duration. They will be given in the regular order in which they appear in the Scriptures.

The first text for notice is the following in Ps. 9, 17. "The wicked shall be turned into hell, and all the nations that forget God." Dr. Clarke gives here for *hell*, the original word, *lisholah*—and says it means, "*headlong into hell, down into hell*." The original is very em-

phatic." It cannot surely mean *grave*, or merely *place of separate spirits*, for the righteous and all others go to the grave and to that *separate state*, as well as the wicked. The infinitely wise Being can never utter nonsense, or absurdities, or totally useless or irrelevant expressions. He has given the word *specially* for the *wicked*, and the others sinners described. And here it may once for all be mentioned that not only the Jews, but all the heathen world have ever held, that the wicked would be punished in a future state, though there were many differences of opinion as to the modes of that punishment.

The following text in Ps. 11, 6, relates to the subject:—"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." This cannot be applied to Sodom and Gomorrah, for they had been destroyed hundreds of years before this psalm was composed. It evidently relates to the punishment of the wicked in the future state.

Next is v. 13. in Ps. 86:—"Thou hast delivered my soul from the lowest hell." This evidently means that God, in his mercy, had converted him to himself, and thus saved him from going down to that place of misery and despair. On this verse Dr. Clarke has written:—"This must mean more than the *grave*,—a *hell below hell*,—a place of perdition for the *soul*, as the *grave* is a place of corruption for the *body*."

In Prov. 7, 27 is the following passage:—"Her house is the way to hell, going down to the chambers of death." Evidently something more than the *grave* is here meant, for the righteous also go there. The same learned commentator says, "*Sheol*, the *pit*, the *grave*, the *place of the dead*, the *eternal* and *infernal world*. And they, who through such fall into the *grave*, descend lower into the *chambers of death*, the place where pleasure is at an end and *illusion* mocks no more."

We have next the following in Prov., 9, 18, "But he knoweth not that the dead are there, and that her guests are in the depths of hell." It may confidentially be said here also that the word *Sheol*, translated *hell*, means not the *grave*, but a place of punishment. Surely it would be foolish and absurd to suppose that it means that the graves of those guilty persons would be dug *deeper* than those of the righteous, and other persons. The infinitely wise Spirit could



never mean such an *absurdity*. *Deeper graves* would be a favour and *advantage* rather than *injurious*, for it is said that the worms which consume bodies in the grave are not found deep in the earth. but are near the surface; and further, if in *deeper graves* than usual, the bodies of those sinners would be more secure from those who might desire to have them for surgical purposes.

On this passage Dr. Clarke in referring to the *Hebrew*, the *Chaldee*, and the *Vulgate*, writes, "In the *editio princeps* are the following words, 'Qui enim applicabitur, illi descendet ad inferos, nam qui abscesserit, ab ea salvabitur.' These words were in the copy from which my old MS. Bible has been made, as the following version proves: 'Who forsooth schal ben joyned to hir, schal falle down in to hell, for whi he that goth awai fro hir schal be saved.'"

The next passage for notice is the following in *Isai*, 33, 14; "The sinners in *Zion* are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" On this Dr. Clarke has written, "See *Chald.* on *Isai*, 33, 14, where *Mokedey Olam* is rendered, 'The Gehenna of everlasting fire,' and again he says, "The Targum on this verse is worthy of notice, 'The sinners of *Zion* are broken down, fear hath seized the ungodly, who are suffering for their ways. They say, who among us shall dwell in *Zion*, where the splendour of the Divine Majesty is like a consuming fire? Who of us shall dwell in *Jerusalem*, where the ungodly are judged and delivered into hell for an eternal burning?' Everdurynge brennyngis. Old MS. Bible."

In remarking on the word *Tophet*, in *Isai*, 30, 33, Dr. Clarke says, "it is called the valley of *Hinnom*, or *Gehenna*, where the *Canaanites*, and afterwards the *Israelites*, sacrificed their children by making them pass through the fire, that is, by burning them in the fire, to *Moloch* as some suppose. It is therefore used for a place of punishment by fire, and by our blessed Saviour in the gospel for hell-fire, as the Jews themselves had applied it."

In *Isai*, 66, 24, referring to wicked men the prophet has thus written, "For their worm shall not die, neither shall their fire be quenched." In commenting on this passage the same learned Dr. has said, "These words of the prophet are applied by our blessed Saviour, *Mark*, 9, 44, to express the everlasting punishment of the

wicked in Gehenna, or in hell. He expressed the state of the blessed, by sensible images, such as Paradise, Abraham's bosom,

\* \* \* In like manner he expressed the place of torment, under the image of Gehenna, and the punishment of the wicked by the worm, which there preyed on the carcases, and the fire that consumed the wretched victims. *Marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment, namely, that in the former the suffering is transient, the worm itself which preys upon the body dies, and the fire which totally consumes it is soon extinguished; whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end; for there 'the worm dieth not and the fire is not quenched.'* These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time. The son of Sirach, ch. 7, 17, has said, 'The vengeance of the ungodly is fire and worms.' So likewise the author of the book of Judith, ch. 16, 17, 'Wo to the nations rising up against my kindred, the Lord Almighty will take vengeance of them in the day of judgment, in putting worms and fire in their flesh,' manifestly referring to the same emblems." Lowth (Bishop)." I have examined those verses in Ecclesiasticus, by the son of Sirach, and in Judith, and have found them exactly as Dr. Clarke has given them. His remark above, as to the belief of the Jews generally concerning heaven and hell, together with those cited verses, are quite sufficient to refute the assertion of Mr. Weston, that "there is no evidence that the Hebrews had any clear belief in rewards and punishments after death." The passages in Heb. 11, cited in a previous page, concerning Moses and others, show that they also had and believed the future rewards of heaven to encourage and sustain them in their course of piety and righteousness.

A number of New Testament Texts will now be given to show the same Scripture truth of the punishment of the wicked in the future state: Math. 3, 12. "He will burn up the chaff with unquenchable fire." The same is given in Luke 3, 17. This was said of our Lord by John the Baptist, and it evidently declares the future punishment of the wicked.

Next is the following awful exhortation and command by our Lord himself, in Mark 10, 28:—"And fear not them which kill the body,

but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Here the original word translated *hell* cannot mean the *grave*, for the *soul* does not go *there*, and be *destroyed*. The word manifestly means a place of punishment in the future state. The connected word "destroy" shows that meaning. The Universalists do not believe that the soul goes into the *grave*, or is literally destroyed, or annihilated.

Next we have these passages in Math. 13, 40-2:—"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

There is no *Sheol* or *Hades* here to give rise to any doubt, but the words in the original mean as they are translated, "a furnace of fire," and all who understand our *English* know well what those words mean; and they must relate to that kind of punishment in the future state, for *mark*, it is as the Saviour says, "at the end of the world," that the dreadful event is to take place.

Again, in Math. 18, 8, 9:—"Wherefore if thy hand, or thy foot, offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire." In the succeeding verse the words are "hell fire." In the parallel passages in Mark 9, 44-8 are *thrice* added the words, "Where their worm dieth not, and the fire is not quenched."

In Math. 23, 33, are the following terrible words, uttered by our Lord, to the hypocritical and wicked Jewish Scribes and Pharisees: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell." Here the original word translated *hell* cannot mean *grave*, or have any other meaning than that of a place of punishment, especially from being united with the dreadful word "damnation;" and both being applied to those wicked characters.

Here, it may surely be said, that persons compared to serpents and vipers cannot be the "sons" or "children of God,"—of his *spiritual Fatherhood*, as Mr. Weston considers all mankind to be; the *wicked* as well as the *good*.

In Math. 25, 41 and 46, are the following fearful passages in the description of the final judgment and destiny of all the wicked of mankind, given by the Divine Judge himself:—"Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. \* \* \* \* And these shall go away into everlasting punishment."

In his comment on the last verse, Dr. Clarke has thus written:—"But some are of opinion that this punishment shall have an *end*; this is as likely as that the glory of the righteous shall have an *end*; for the same word is used to express the *duration* of the punishment, (here he gives the original Greek word) as is used to express the duration of the state of glory. I have seen the best things that have been written in favour of the final redemption of damned spirits, but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism would be ashamed to acknowledge. The original word is certainly to be taken here, in its proper grammatical sense, *continued being*—never ending."

Next must be given the instance of the rich man, mentioned in Luke, 15, 23, 24, and described by our Lord as suffering torments in the other world: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried out and said, 'Father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.'"

The Rev. John Wesley preached a sermon from one of the texts on this subject, at the commencement of which he says, "There was," says our Lord, "a certain rich man," was there not? Did such a man never exist? "And there was a certain beggar named Lazarus." Was there, or was there not? Is it not bold enough positively to deny what our blessed Lord positively affirms? Therefore we cannot reasonably doubt but the whole narration, with all its circumstances, is exactly true. And Theophylact, (one of the ancient commentators on the Scriptures), observes upon the text, "That according to the tradition of the Jews, Lazarus lived at Jerusalem."

Dr. A. Clarke in his comments on the narrative, says:—"If we take the reading of my *old* M.S. Bible, which is supported by several *versions*;—"Forsothe the riche man is deed, and is buried in helle."

And this is also the reading of the Anglo Saxon,—“*and was in hell buried.*” So that the passage reads thus:—“The rich man died also, and was buried in hell, and lifting up his eyes, and being in torments, he saw,” &c.

No cavilling or quibbling as to the meaning of *Sheol* or *Hades* will be of any avail here, for the words “being in torments,” and “tormented in this flame,” completely fix the meaning of the word *hell* to be a place of extreme anguish. Quite a different fate from being tenderly placed as Mr. Weston has fancied,—in heaven the Father’s house, under holier associations, &c.

In 2 Thes. 1, 8, 9, 10, are the following awful passages:—“In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints.” &c. Here it is positively declared, that the punishment of the wicked will be *everlasting*.

Jude 7.—“Even as Sodom and Gomorrha and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

Here of course the people,—the sinners of those cities are intended as “suffering the vengeance,” and no explanation is needed as to the nature or duration of their punishment, for it is expressly declared to be by *eternal fire*.

In the book of Revelation, are the following passages, on the punishment of the wicked, in the future state.—Ch. 14, 9–11.—“If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever.”—Ch. 20, 13, 14, 15.—“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works. And death and hell were cast into the lake of fire.”

The explanations and remarks on these last verses by the same learned Dr. Clarke, before named, are so much more pointed and impressive than any which this writer could offer, that he will here transcribe them. They are as follows :—*Hades*, the place of separate spirits. The *Sea* and *death* have the *bodies* of all human beings ; *hades* has their *spirits* : That they may be judged and punished, or rewarded according to their works. Their bodies and souls must be reunited : *hades* therefore give up the *spirits*, and the *sea* and the *earth* give up the *bodies*. Death himself is now abolished, and the *place* for separate spirits no longer needed. The *first death* consisted in the separation of the soul from the body for a season. The second death is the separation of body and soul from God for ever. The first death is that from which there may be a resurrection ; the second death is that from which there can be no recovery. By the first, the *body* is *destroyed* during *time* ; by the second, *body* and *soul* are *destroyed* through *eternity*."

In Rev. 21, 8, is the following comprehensive and awful announcement as to the future punishment of the finally ungodly and unrighteous : " But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death."

There have now been here set forth, no less than *twenty-one* portions of inspired Scripture, contained in *nine* separate books of the Bible, in which the future punishment of the finally guilty is clearly declared ; and in several of them, the everlasting duration of that punishment is as plainly revealed.

Why did not Mr. Weston encounter some or all of these texts, and exercise his ingenuity in endeavoring to overcome or soften down or remove their obvious meaning and force. He has not made the attempt with any one of them, for the single reason, that he very well knew, that he would utterly fail to accomplish the task. It did not suit the plan of his essay.

#### SEVERAL RELATIVE SUBJECTS, AND REMARKS.

Our wise and gracious Creator has implanted in us not only the capacity or susceptibility of exercising *hope* for favours and blessings,

but also that of *fear*, as to impending or possible danger, or injury. Why was this last quality given to us if it was not to be exercised as to the infinitely greatest evil that can possibly befall us,—the eternal misery of both body and soul? It is divinely and benevolently designed to alarm, restrain, and deter from all evil, especially that last and greatest of all. Accordingly we find in the Scriptures very many exhortations and commands for the exercise of fear, as to our religious and moral feelings and conduct relative to both our present and our future and eternal state. Here are only a few of them :—“ The fear of the Lord tendeth to life : ”—“ By the fear of the Lord men depart from evil. ”—“ The secret of the Lord is with them that fear him, and he will show them his covenant. ”—“ Fear God and keep his commandments. ” Even our gracious and compassionate Redeemer commanded ;—“ Fear him who is able to destroy both soul and body in hell ; yea I say unto you, fear him. ”—And this was said to the disciples.

The highly inspired Paul, who equally with John, the beloved disciple, has fully set forth the love and mercy of God, has also said :—“ Knowing therefore the terror of the Lord, we persuade men. ” “ It is a fearful thing to fall into the hands of the living God : ”—“ How shall we escape if we neglect so great salvation. ”—If the righteous scarcely be saved, where shall the ungodly and the sinner appear.

But blessed be our still gracious and merciful God, that he has devised, and in his sacred revelation has set forth even more frequently than as to punishment, the plan and methods by which all may avoid that threatened future and eternal punishment, and become fully restored to his favour, and be made glorious and happy forever.—In his previous and comparatively limited revelation, we have the merciful assurances :—“ As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live : ”—“ He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy : ”—“ Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon. ”—(Ezek. 33,—Prov. 28,—Isaiah 55.) The New Testament Scriptures abound with the most explicit, gracious and unlimited promises, entreaties and invitations, addressed

to sinners of every class and degree. The following are but a few of the most ardent, stimulating, and encouraging character :—" God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life :"— " When we were yet without strength, in due time Christ died for the ungodly :"— " Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness :"— " He is the propitiation for the sins of the whole world." The Saviour has given the universal and enduring promises :—" Come unto me, all ye that labour and are heavy laden, and I will give you rest." " Him that cometh unto me I will in no wise cast out." " I will give unto him that is athirst of the fountain of the water of life freely." " Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." And for regeneration and full salvation, he has repeatedly promised to " give his Holy Spirit to them that ask him ;" and that " he that endureth to the end " shall have " everlasting life," and " a crown of glory that fadeth not away." Every sinner and ungodly person who has those awful threatenings and those gracious invitations and promises set before him and wilfully rejects them or heedlessly disregards them, and lives and dies in his sin and guilt, will justly forfeit and fail of the blessings and incur and suffer the awful doom and punishment. But to them who forsake their sins, humble themselves before God, and seek and find, through faith in the Redeemer, pardon and acceptance, and persevere to the end in faith and obedience, those threatenings and punishments can have no application or terrors ; but to them will be awarded and eternally secured " a fullness of joy in the presence of God," and " at his right hand pleasures for evermore."

Mr. Weston has entirely misapprehended and misapplied the meaning of the extract he has given from a writing of Mr. Wesley. That richly enlightened and eminent Christian minister was, in that writing, opposing the doctrine of personal election, and enforcing the truth, that the divine offers of mercy were universally designed and applicable ; and that all by embracing them and complying with the gospel plan, and terms of faith and obedience, might obtain present and eternal salvation. The writing had no reference to punishment or renovation in the future state.



The reference he has made to certain persons of high intellectual powers and attainments in modern times who held the Universalist doctrine is not of the slightest value. The only proper and suitable answer is, that there have always been some persons of that description who, in their pride and self-conceit, have denied and rejected Scripture truth, or held heretical opinions concerning it. Surely Mr. Weston must know that high mental power and philosophical and political opinions or dogmas are altogether distinct and different from true Scriptural knowledge and spiritual regeneration, and that it is seldom indeed that all those qualities and attainments are found in union. In these modern times there has been formed, and is rapidly advancing, such an almost idolatrous admiration and homage for high intellectual powers, and their culture and public exhibition in various modes, that the public in many instances are, to a great degree, *blinded* as to a deficiency in corresponding religious sentiments and conduct, and sound, or even ordinary, morality. It is truly a strange opinion, or rather *charge* of responsibility, which Mr. Weston has advanced concerning Scottish ministers, that their preaching Calvinism induced the two notable persons he has named to disbelieve Scripture revelation and reject Christianity, and live, as he has said, "without God in the world." One would be inclined to think that every unprejudiced and sensible person will at once say that they ought to have prayerfully and diligently examined the Scriptures *for themselves*, and thus have become rightly acquainted with divine revelation. Their infidelity did not really proceed from their aversion to Calvinism, but from their finding that Scripture revelation was not in agreement with their proud and self-sufficient notions of religion, and what they presumptuously thought revelations concerning it ought to be.

Was Mr. Weston really serious in his proposal or suggestion to "Evangelical and Catholic Christians," as he calls them, to give sanction and encouragement to the preaching of *his doctrine* because there are persons outside of the churches who will not adopt any other religious belief? Surely he ought not to think that any such evangelical persons, of sound and firm integrity in the true Christian faith, and of an upright mind and character, would for a moment *hearken* and yield to a proposal to encourage the teaching of what

they held to be unscriptural and pernicious doctrine. On the like plan of unfaithful compromise, every kind of heresy and error might be taught, and then each one could say to all the others,—however diverse as to faith or error,—I am right, and you are right also, and thus, like the two Kings in Daniel, they could all “sit and speak lies at the same table.”

#### CONCLUSION.

In now bringing this writing to a close, the writer will frankly acknowledge that his very extended exhibition of inspired Scripture regarding the punishment of the wicked in the future state, has been given, not *merely* for refuting Mr. Weston's positions and arguments,—for a small portion of those Scriptures would have sufficed for *that purpose*;—but in so extending his work, he has been actuated by other and more important considerations and motives. He has long been well aware that there are, in all the churches and congregations, very large numbers of persons of both sexes who are living in a careless and most dangerous state as regards true spiritual and heart religion; who are following, to a great degree, the maxims and customs of a vain, ungodly and foolish world; indulging in the divinely forbidden “lust of the flesh, and eye,” and “the pride of life;” and seemingly not aware of the necessity of personal regeneration and holiness; and of the indispensable duty of entire dedication to the service of God and the Saviour. It is but too evident that such persons must be quieting their consciences, and soothing and composing their minds with thoughts of the universal love and mercy of God, without having a due knowledge and regard for his equally perfect attributes of *holiness* and *justice*, his hatred of sin of every nature and degree, and his just claims of unreserved love, devotion and obedience by all his professed servants and followers. They are living, if not in any form of actual immorality, yet in neglect of the requisite and commanded earnest and diligent *perseverance* for obtaining that real spiritual conversion and holy and full *consecration* to the divine will and precepts which the Scriptures so clearly enjoin; and which, as declared, is their “reasonable service.” They do not estimate, as they ought to do, the weight and transcendent importance of the divine injunctions to “repent,” to be frequent

in prayer, in searching the Scriptures and meditating thereon to be : "watchful," "walk circumspectly, redeeming the time," "denying themselves all ungodliness and worldly lusts to "work out their salvation," with holy fear : ever giving "all diligence to make their calling and election sure." But living in disobedience to those divine commands, and destitute of inward holiness,—“without which none shall see the Lord,”—they are, if indulging any hope of heaven, verily under a deep delusion : and that hope, at the end of their probation, will prove to be, like the broken reed and spider's web ; and they will be left to vain regrets and reproaches, and an eternity of misery, having wilfully secured to themselves the fulfilment of the threatenings of divine truth and justice so fully and frequently declared. The persons above described are just the people to embrace *Universalism* as a permanent antidote to intruding fears, which have occasionally arisen. For private reasons they may not join the Church, but they hold the unscriptural and dangerous doctrine. May those heedless, worldly, and disobedient professors, before too late, be induced to duly regard those awful threatenings, equally with the promises, cease from their neglect, abandon their vanities and follies, and give the requisite diligence to secure that full salvation from sin, and possession of holiness which will qualify and secure for them an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ : where there shall be no sin or sorrow, but an eternity of light and love, and peace and joy.